

# METHODIST PROTESTANT.

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

*Extract from the Minutes of the Fourth Annual Conference, of the Methodist Protestant Church, for the New York District, held in the City of Albany, April 2d to 8th, inclusive, 1834.*

Rev. Geo. Thomas, President of the Conference, took the chair at the hour appointed, and after calling the house to order, Thos. W. Pearson was appointed Secretary.

**Ministerial Members**—George Thomas, T. K. Witsel, E. W. Griswold, A. I. Piercy, J. G. Cordell, D. Chapman, J. L. Ambler, J. McLeish, S. M. Henderson, H. T. Bush, J. German, N. Watkins, T. Crowe, W. McDougal, J. Oakley, J. Hobbs, J. Prevost, I. A. Easter, T. West, T. Paine, J. Reynolds, J. Taylor.

**Lay Delegates**—S. Gedney, J. C. Ivans, A. North, W. Bentley, W. H. Smith, J. Waterbury, P. Girth, T. Collemore, J. Wood, J. Gee, A. Tickner, W. Wood, E. Barnes, N. A. Spalding, J. Corris.

John McLeish, was received from the Massachusetts Annual Conference; Elizur W. Griswold, from the Congregationalists; Nathaniel Watkins, from the Primitive Methodists, and Thos. Crowe, from the Pennsylvania Annual Conference.

Thomas Harries, Daniel Warren, and James Rolliston, were received into the Itinerancy on probation.

Nathaniel Watkins, and Charles W. Duncan, were ordained Elders.

Thomas Crowe, and Daniel Gowe, were ordained Deacons.

Thomas W. Pearson, was elected President on the 5th, and resigned on the 7th inst.; whereupon Rev. Thomas K. Witsel, was chosen President, for the present year.

The stationing authority was vested in a committee, consisting of T. W. Pearson, A. J. Piercy, James Wood, and Abram North—the two laymen by themselves, designating the places of labor for the two ministers in the committee, and then the committee "en masse" arraigning the remainder of the appointments, subject to an appeal before the Conference.

### The Appointments for the present year.

Rev. Thomas K. Witsel, President.  
 New York Station—T. W. Pearson, E. W. Griswold.  
 Albany Station—A. I. Piercy.  
 Hudson Station—J. G. Cordell.  
 Rahway Station—To be supplied.  
 Williamsburgh Station—To be supplied.  
 Newark Station—Denny Chapman.  
 Peeksville—Superintendent to be supplied; Daniel Warren, Assistant.  
 Tarrytown—John L. Ambler.  
 Cooperstown—John McLeish, Thomas Harries.  
 Monticello—Samuel M. Henderson.  
 Delhi—Henry T. Bush.  
 Ballstown—James German.  
 Rockland—Nathaniel Watkins, Thos. Crowe.

Middleburgh—Superintendent to be supplied, Jacob Timberman, Assistant.

Bergen—To be supplied.

Zion—James Rolliston.

Orange—William McDougal.

Suffolk, L. I.—To be supplied.

George Thomas, without an appointment, at his own request.

Jesse Oakley, Conference Missionary.

Ira A. Easter, and Thomas West, removed with certificates.

William Mallory, deceased.

W. Boggert, and John Jones, unstationed by their own request.

J. Reynolds, T. Paine, and J. Taylor, withdrawn—and E. T. Hare, dismissed from the Itinerancy.

### Unstationed Ministers and Preachers.

J. Lent, G. Phillips, M. Lacoste, J. R. Clark, J. Jones, W. Boggert, D. D. Tompkins, L. Brunson, J. B. Tyler, Elias Griswold, A. Gilbert, O. D. Stynard, W. Clayton, G. Howland, R. Noyé, C. Duncan, D. Gowe, J. Parks, J. Preddy, W. Carr, W. Stead, W. Acomb, J. Stephens, D. Stephens, W. Spear, R. Spetch, H. Mead, P. Weaver, R. Woodruff, J. Wheeler, N. Hopper, John Cliff, and William Strickland.

The number of members reported—1763.

Bro. Wm. Stead, Albany, Conference Steward.

**Standing Committee**—George Thomas, Jesse Oakley, and Thomas W. Pearson.

Thomas W. Pearson, and James Wood, were elected representatives to the General Conference, and J. Oakley, and T. Gedney, alternates.

### BOOK CONCERN.

**Resolved**, That we deem it highly important to sustain the pecuniary interests of our Book Agent, whose personal sacrifices and renewed efforts to promote the prosperity of the Methodist Protestant Church, demand our warmest approbation, and increased exertions in the sale of those works, published from his office.

**Resolved**, That we most cordially recommend the octavo edition of Dr. Adam Clarke's Commentary on the Old and New Testament; Dr. Moheim's Ecclesiastical History, and Dr. Prideaux's Connexion of Profane and Sacred History, now published by the Book Agent of the Methodist Protestant Church; and that our ministers and preachers, stationed and unstationed, be severally and respectfully requested to use their influence to procure subscribers to the same; also to our excellent Periodical; or, as considered most advantageous to the circulation of our books, we advise, that the superintendents bring the subject before the quarterly meeting conferences, of the several circuits and stations, as also that the ministers and preachers personally interest themselves in the sale of our approved collection of books generally.

### TEMPERANCE.

**Resolved**, That we approve the Temperance cause, and that we recommend our ministers and preachers to use their influence to obtain subscribers to the Temperance pledge.

### SABBATH SCHOOLS.

**Resolved**, That our Superintendents on circuits and stations be directed to organize Sabbath-schools in their several fields of labor, so far as practicable.

The Conference adjourned, to meet on the first Wednesday in April, 1835, in the City of N. York.

GEORGE THOMAS,

THOMAS W. PEARSON,

Committee of Publication.

New York City, April 10, 1834.

For the Methodist Protestant.

NEW YORK.

Lenox, March 10, 1834.

Brother Harred,—I improve this opportunity through the Medium of the Methodist Protestant, to communicate to the friends of religion and religious liberty, the state of religion (as far as has come to my knowledge) in the district within the bounds of the Genessee Conference, over which it falls to my lot the present year to preside. The bad state of the roads since our last Annual Conference has prevented me from visiting many circuits, and especially those in the western part of this district, as I otherwise should have done; notwithstanding I have travelled about seven hundred miles—attended several quarterly meetings—tried to preach in my feeble manner, and I thank God that the cause of liberty is advancing, and the brethren generally in good spirits, their motto being onward. I attended the quarterly meeting held in Schuyler, on Utica Circuit, (Bro. Chappel, Superintendent; bro. Wilder, Assistant,) and a blessed one we had; it was such an one as should be. The Baptists let us have the privilege of their house, which was crowded with attentive hearers—the power of God was present. When we approached the table of the Lord, our Episcopal brethren, both preachers and people, came forward to commemorate the death and sufferings of a dying Saviour. Although solemn, it was truly heart-cheering to witness the unity of the Spirit that prevailed. One minister of the old church united with us. The work of reformation in Schuyler has been going on, and blessed with additions to the church for several months. Bro. Wm. C. Miller writes, the good work has begun in the City of Utica. My prayer is, God bless that circuit more abundantly. Notwithstanding bro. Z. Covell, Superintendent of Lenox and Fabian's Circuits had been sick and unable to labor much—and nothing special at Clockville is as yet effected, yet blessed be God, the south part of the circuit is prospering under the labors of bro. Parslow, (bro. Z. Covell's Assistant.) I attended the quarterly meeting held in that part of the circuit, at Truxton Hill, and blessed be God, it was crowned by the Great Head of the Church with success. We had not any society formed at that place, and thank God I could not distinguish the Episcopal from the Protestant Methodist in love feast, or at the Lord's Table. Notwithstanding the old side preacher gave out an appointment to preach in the school house not far distant, it did not diminish



our congregation, but rather increased it. Bro. Parslow has formed three classes in this part of the circuit—and bro. Covell has since informed me, that he and bro. Parslow has formed a class in the place where the quarterly meeting was held. On my visiting Hannibal Circuit, (Brother Baldwin, Superintendent,) I found them increasing—left them in good spirits. Rose Circuit is a new one, (Bro. Mills Superintendent)—formed a society, licensed one preacher—prospects flattering. Bro. Fisher writes, the Lord is working on his circuit. I have learned the Lord is blessing the labors of Dr. James Covell and bro. Fister. I have found in my travels that our ministers suffer for not adopting a system to obtain support—the people are willing, and nothing is wanting but an opportunity. I have recommended at the quarterly conferences that I have attended to select a suitable person or persons to circulate a subscription, or take up collections, as the case may be, for the relief of our brethren who labor in the ministry; believing that there are many who are not members of our church, whose benevolence would induce them to contribute if they had an invitation. About one year ago I labored at Harts-ville and its vicinity, about nine miles from Clock-ville, the Lord was pleased to bless—a number were converted—I raised the standard of christian liberty—formed a small class, but in consequence of opposition from some of the old side, both priest and people, the reformation ceased.—Having calls elsewhere to preach the gospel, I left them—they recently called on me again—I gave out an appointment for the following Sabbath. Bro. Lawrence, one of our ministers, went with me to the work—met with them in prayer meeting. On Saturday evening the Lord blessed us with the conversion of one female. The next day, (Sabbath) preached to them, bro. Lawrence followed me, after an intermission of about ten minutes, from these words, "This man receiveth sinners," and the mighty power of God descended; after which, met in class. The persons attending were so numerous, I thought it advisable for them to speak promiscuously as the spirit of God should direct! Our Bro. J. P. Webb, Steward of Lenox Circuit, was with us—he perceiving that there were mourners in the assembly, called on them to come forward, eight persons hastened to the altar. Bros. Lawrence, Webb, myself, and others, prayed to God for them, and glory be to God, in less than 40 minutes, seven out of eight were rejoicing in the God of our salvation. The old side circuit preacher has already sent an appointment to preach in that neighborhood next week, where he has perhaps never before labored. Yours, &c.

N. N. BORT, President.

#### THE BIBLE PLACED IN THE CHURCHES.

It is quite possible that many of our readers may have heard that formerly a large Bible was chained in some convenient place in every parish church: but as it is probable they have not all heard of the origin of this circumstance, we will detail it.

Cranmer, the first Protestant archbishop, and afterward a martyr, who was appointed to the see of Canterbury during the reign of Henry VIII, was from that time very desirous of a translation of the Scriptures into English. He often solicited this favor of the king, and at length obtained it. When some printed copies were put into his hands, he blessed God, and sent one to his majesty, and begged that all his subjects might have liberty to read it. Injunctions were forthwith published, which required an English Bible, of the largest size, to be procured for the

use of every parish church, at the expense of the minister and churchwardens, and prohibited all discouraging the people from reading or hearing the Scriptures. The book was every where received with inexpressible joy, every one that was able perused it, and the poor eagerly flocked to hear it read. Some aged persons learned to read on purpose to peruse it, and even little children crowded to hear it. Reader! dost thou value thy Bible?

#### RELIGIOUS.

For the Methodist Protestant.

##### "HOW OFT SHALL I FORGIVE HIM?"

What a happy influence that man exercises upon society so far as his influence extends, who constantly exhibits a spirit of forgiveness. Looking upon all men as members of one vast brotherhood, of which he is a component part, he feels for all a brother's affection.

Should a brother be overtaken in a fault, with him "to err is human, to forgive Divine." While he can but regret the fault, and weep over imperfections in character, his kind soul pours out the waters of forgiveness, and washes away the stain. He goes to his brother, and between themselves, the fault is scanned—his kind reproofs are even welcome, and perhaps a hymn and prayer closes their meeting, and a brother is reclaimed. Not so with him who loves not a brother's reputation: he magnifies the fault, exaggerates the imperfection, blazes abroad the matter, and drives the brother by an unforgiving spirit into still greater errors: kindles the peace destroying fires of enmity, arrays friend against friend, brother against brother, and lighting up the whole extent of his unhallowed influence, sweeps the enjoyments of families, neighborhoods, and sometimes churches into one untimely grave. How much evil one unforgiving man may do—not regarding anything so highly as the gratification of an inimical unforgiving spirit, destruction is as sure to follow in his wake, as it was in Sampson's with his foxes and jawbone. Surely one sinner does destroy much good.

I have not applied my remarks to professors of religion particularly, but to members of one common family, children of one great parent. Still they bear an application to them as well as others. How many "little flocks" are disturbed by a spirit diametrically opposite to that of forgiveness.—There for instance is a little church, scarcely sufficient in numbers and ability, with a perfect union of feeling and action to sustain an existence as such, yet by a union of feeling and effort with a humble dependence on him who said "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," they may grow in numbers and graces until they shall become a large army of the Lord. Some brother in an unguarded moment has not kept himself unspotted from the world, he has done wrong, his error may cause him many a pang of remorse, many a sleepless hour, many a midnight groan, and he may be repenting his sin before God; but an unforgiving spirit takes fire at the circumstance, goes every where but to the proper place and person with his deep regrets and awful feelings, neither prays for nor with the offender, meets him at church, on the highway, or elsewhere, passes him as one he knows not, nor cares for, or looks at him with scorn, opposes his efforts to do good as a disciple of the Lord, and does many things contrary to the directions of the Saviour, in answer to the inquiry at the head of this article, viz: "I say unto thee not only until seven times, but until seventy times

seven." Four hundred and ninety times!!! What so many times? Yes, and more too, let a spirit of forgiveness be ever with us. See the evils resulting from one brother's or sister's unforgiving spirit manifested as above or otherwise, in a thousand instances the "little flock" is scattered, the small band is divided—two parties exist—the next thing is division, which to a church like that described, is destruction. The spirit of forgiveness is too much overlooked, too little cultivated among the professed people of God, whether we look to those of any particular church or denomination, or to distinct denominations. See yonder in that little country church a group of neighbors assembled for worship; they all listen attentively to the servant of the Lord, no matter what the name of the "little flag" he sails under, the big one is the broad banner of the great Captain of our salvation, and that is all sufficient when the heart is right,—when our children are getting converted, and our souls refreshed—all sing—all pray—all rejoice together now and feel a blessed union. Oh what a pleasing scene—angels and saints anew strike up their song, "not unto us, not unto us." Who for a trifle would mar such a scene? None, no not one surely of the happy group. But why the change—what mighty deed has scattered the joy, and spread such gloom around? Ah! that foul intruder, that unforgiving spirit. In warmth of feeling perhaps a brother has been too pointed, too personal in prayer or exhortation—the deed is done, "oh it is unpardonable," "it was designed," the matter spreads, in a rich soil it grows, the mole hill enlarges to a mountain, and even those who recently were so happy together cannot forgive, but rather use their unruly Members to blast a brother's fame, than to bridle them, and use them in speaking of good qualities and the great scheme of man's salvation.

How is it that Christians can be so regardless of each other's reputation? How is it they can speak evil one of another? "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." I am not personal to any one in my remarks. I have no hard feelings on this subject of any one—much gratitude is due for a regard for my Christian character, probably beyond desert. But are not these things so, oh ye professed disciples of Him who taught men to pray, "forgive as we forgive?" and who said, "if ye forgive not men, &c." Do not professors generally seem to take more delight in magnifying than in lessening the faults even of their brethren? Ought these things to be so? Professing to have rolled our great burden of guilt upon our Almighty Saviour's arm, and that through him we have obtained forgiveness with the Father, and are now with our faces Zionward, are there not inexpressible responsibilities binding upon us to exhibit an incessant love to the brethren in honor of our religion and its Author? Besides "union is strength." We are commanded to love our enemies much more than the household of faith.

If we love one another it will appear in our actions. We should to a certain extent regard the character of every child of God as our own property. We want the combined powers of the followers of Jesus to constitute a grand army of Christian warriors, who shall in one solid phalanx, with all the majesty of their strength, push on to victory. Victory is sure if there is union. Satan's armies would be unable to withstand such a force, they would ground their weapons of warfare and fall into our ranks with more rapidity and more numerous comparatively than the leaves of autumn. Digressing some from a consideration of



the subject of forgiveness, I must here express a few thoughts which come to mind as connected more or less with christian union:

Let every one be fully persuaded in his own mind whether there are any certain printed books in use to the injury of the church of Christ.—Whether those certain books which have been made the door of admission or trial, balance at the door of admission of certain churches; yea, perhaps all the Evangelical churches are not a cause of prostrating of christian union. Let every one think upon these things, and ponder them in their minds, and after a deliberate conclusion, speak out their opinions. Reference is had only to creeds, articles of faith, and summaries. There may be objections to short creeds or articles of faith, as well as to long ones. Short ones may be long enough to contain error, and yet so short as to omit important doctrines. Short or long, are they or are they not useful? every man should conclude. May it or may it not be necessary for Christians to dispense with all these "helps" and "addings thereto," before the Millennium will come in (although it is looked for by some wise ones during the present half century,) and come to the only true standard, i. e. the Bible? What if no other book had been printed but the Bible, could a pure church of believers have existed?—Could we have known the truth which is able to make us wise unto salvation or not? Do the converted Heathen understand what it will do to believe who have only the pure words of scripture made known unto them? How is it with the Chinese, under the efforts of that man of God, Gutzlaff,\* with his tracts and parts of scripture? Will there or will there not be true believers there before some "articles of faith" shall be given them? Let every one think upon these things soberly, without prejudice (if possible) and act according to sober conviction. Let every professed follower of the Lord Jesus Christ think for himself, and then act for himself, for his fellow men and for the cause of Christ. Let brotherly love continue, a spirit of forgiveness prevail, union be cultivated, and who knows but that before we are aware every child of God shall be verging towards, yea fully forming a circle around the Bible of God, as the only standard of truth with all the works of man far in the back ground. I claim the spirit of forgiveness for any unsavory remarks in this communication.

CHARLES.

\* Mr. Gutzlaff says many a tract and bible will find readers, and impart knowledge necessary to the salvation of the soul, when writing about his operations on the coast of China.

For the Methodist Protestant.

#### UNSTATIONED MINISTERS.

Mr. Editor,—Upon looking over my paper published in your fifteenth number, it occurred to me that something more than was there proposed, can be constitutionally enacted in favour of our unstationed brethren. I will now take occasion to present it for the consideration of our friends. The second thing I proposed to be done by the general conference reads thus; "Let it be required by rule, that in all cases where a circuit or station is entitled to two or more delegates to the annual conference, one of them shall be an unstationed minister, if there be such within the circuit or station." To this we propose to add; And where there are two or more unstationed ministers belonging to a circuit or station, they shall have the exclusive right to select the unstationed delegate.

This arrangement would secure to the unstationed ministers in every station, and circuit, enti-

led to two delegates, one representative of their own choice, without increasing the constitutional number of members in the conference. And in a few years all the circuits, and most of the stations, will be entitled to two delegates.

The Laity, it is presumed, can have no serious objection to the plan, seeing they have a constitutional check on all the ministers in the annual conference, whenever they think proper to use it; namely, that of voting by order, on the call of any three members.

Some of the unstationed ministers will perhaps object to this arrangement, because it is contemplated to associate the unstationed delegates with the itinerant ministers; and would be better pleased, if the unstationed delegates were to have the privilege of voting separately on every call for a division of the conference. Those brethren should, however reflect, that stationed and unstationed ministers are not two orders—that they have no separate interests to serve—that were such a regulation to obtain, our annual conferences would present to the world the ridiculous spectacle of deliberative assemblies legislating at triangles—that the business of the conferences would be materially retarded, and a great proportion of the time allowed to the conferences, would, in all probability, be consumed in painful contests, and the protracted settlement of perplexing and unprofitable questions. The parity of the ministry should be strenuously maintained—all invidious distinctions destroyed—and every measures that would look towards the introduction of strife among brethren, should be discarded.

Yours, AMICUS.

#### MISCELLANY.

From the Methodist New Connexion Mag.

#### ON FAMILY RELIGION.

The present day is peculiarly signalized by exertions for the general diffusion of the gospel. In the efforts which are made, almost every hitherto neglected spot of the globe is recognised, and though the means are yet insufficient, thus far to extend it, the increasing endeavors of a generous public predict, that at no very distant period the gospel will be planted in every land. In this noble work are engaged all ranks, classes, and ages. The pens of many are circulating religious intelligence, and civilians unite with divines in the praise of missionary and bible societies.

But after this extensive survey of the spread of religion, we purpose to examine it at home, and if our zeal should be found more ready to scatter its influence abroad, than to secure its saving effects on our own hearts, we should, like the apostle, fear that after "having preached to others, he should himself become a cast-away." It was not the design of that "charity which seeketh not her own," to require an exercise of benevolence at the neglect of her own eternal interests. Nor does all that is here specified, necessarily deprive us, in the least degree, of bestowing as much attention upon our own spiritual concerns, and the concerns of those immediately connected with us, as we ought. It is far from the writer's design to depreciate the duty of promoting the interest of religion abroad, or to undervalue the blessings which have attended the endeavors to christianize the benighted heathen. But what is particularly designed, is to offer something as a balance to that mistaken notion, that the great work lies in ostensive charity and public labor. In temporal things, people are seldom culpable for being too liberal, but in spirituals, they are frequently much more ready to lavish upon others than to return themselves.

Notwithstanding the numerous dissertations, harangues, and treatises on the extent and excellence of religion, we rarely meet with one upon Family religion. We shall, therefore, endeavor to descend to some particulars in domestic life, considering that religion defective which does not influence and regulate the minutest circumstances and actions. And yet nothing is small which involves the important concerns of our own or the souls of others.

I purpose, in the following essay, to sketch the outlines of a happy family. Secondly, inquire why so few, in comparison, are found to answer the description; and thirdly, suggest some hints for improvement. But in this attempt, the writer is sensible that the skill of a masterly hand is requisite to do justice. For though many of the distinguishing marks are too prominent to be mistaken, yet the numerous fibres, and niceties of shape which constitute the whole, can never be given by a superficial observer.

It is not sufficient that in the group before us, there be no tumults, strifes, nor angry words, or that in general there be a good understanding as to the method of prosecuting the most of obvious interests: but here, there must be an attention in particular to interests that are co-extensive with eternity. And this work is not effected by a casual recurrence to moral and religious requisitions; nor by stated or periodical seasons of communication and instruction. But the ever vigilant eye, the ever wakeful care, and heart-felt solicitude and persevering faith and prayer, must necessarily combine to accomplish it. With this belief, one might well exclaim, "Who is sufficient for these things!" The neglect of properly considering which, has plunged thousands into wretchedness.

In a union of affection, desires, views, efforts, and interest, we see the husband, as often as the discharge of other duties admits, in the society of her whom he has chosen for his nearest friend. Here, if in trouble, he finds an alleviation by imparting to the heart which he knows to be the faithful depository of whatever he there entrusts. If oppressed under the weight of spiritual or bodily disease, none so ready as she to point him to relief, or, if possible, to bring it near. If in prosperity, his enjoyment is doubled by communicating to her, for their happiness is mutual. His conduct in all things respecting her, manifests that to him there is not her equal. If he sees her erring judgment lead her astray, he rests not till he has restored her, and watches her, not with the cold eye of jealousy, but that his sagacity may point her the right way, and his tenderness carefully guide her therein.

The wife, as the honor and happiness of the family demand, acknowledges the superiority of her husband in all the distinctions which the gospel requires, and next to pleasing God, she seeks to please him. She performs with delicacy and faithfulness the duties of her station, that she may render herself the most agreeable to her husband, and thus their family become the most desirable place to both. The duties of religion are not confided to either as an exclusive right or task, but both unite in the sacred work, and prove the "yoke to be easy and the burden light." If they be parents, there will be employment for every moment. Earnestly desirous to form the growing minds of their offspring to piety and virtue, they are "instant in season," giving, "line upon line, precept upon precept," and are carefully exact to add the most powerful persuasive to goodness—a godlike example. They do not faint in their minds, because they see not immediately the fruit of their labor; but to their unwearied endeavors,



they join the fervent prayer, in expectation that blessings will sooner or later follow. Where early and suitable pains are taken with children, there is every reason to expect a filial requital, which is one of the finishing strokes in our exhibition.—Here are no separate interests, no inherent supremacy or distinction, but such as arises from the different relation of husband and wife, parent and child. All harmoniously conspire to raise the happiness of each, and none unhappy without the interested sympathy of the whole. Behold the head united by the double ties of christianity and conjugal affection, disseminating the fruit of that union in a two-fold sense! Happy are the children that are in such a case, and happy also are the parents, whose children shall call them blessed. Over this lovely circle, methinks I see the angel of peace spread her wings, and each one emulous to court her residence, and establish her dominion.

We come now to inquire why so few thus walk in undisturbed harmony; and shall observe, first, that it is impossible where religion is only nominal; as nothing but that operative faith which purifies the affections, and continually exalts them to divine objects, can keep depraved dispositions from inordinate love, or can create proper attachment. The truly pious discern how necessary it is, that with each other, they maintain the strictest watchfulness over themselves, lest in the freedom of their union they give or receive an indulgence which blunts the Spirit's edge. And it is frequently remarked by the less experienced christian, that he loses more by an intercourse with professors, than with the people of the world. With the latter, the restraints of his profession keep him within bounds; but with the former, he is free from the suspicion that his friend sits as critic and judge, and so gives latitude to his feelings, till he is drained of his spirituality. If then so much grace, wisdom, and prudence are requisite to render christians profitable to each other in the occasional intercourse of life, what must it be in that connexion which should make of twain one flesh. There is oftener, however, a greater impediment to domestic felicity than excessive freedom and affection, and what causes christianity secretly to bleed. It is an aversion to, or disrelish of each other's society, which is wholly incompatible with the right discharge of relative and respective duties. So differently are persons constituted, that in the happiest union of this nature which can be formed, there will be frequent occasion for the mutual exercise of forbearance and patience, with nameless minute acts of reciprocal attention and kindness, which would not be necessary to the well-being of any other society.

The principal cause of the lamented evils may generally be traced back to the first step which led to the connexion, where it will be found that base or unworthy motives predominated. That persons destitute of a religious principle should be thus influenced, is not strange; but that those who have this principle should be swayed by a depraved inclination merely in this very important point, is most preposterous. This is doubtless one of the most difficult places in which to be disinterested; but that the christian should be, as it respects all but the honor of God, is not to be questioned. We would not insinuate that this disinterestedness is to render any person the agreeable and suitable companion; but be assured that they who seek more than every thing else, the wisdom from above, and submit to its divine dictates, will never be directed unsuitably. But theirs will be the most cordial and endearing union, having for its strength the love of Christ. How exceedingly deceptive

are many of the fairest appearances which meet the eye! How often is the unwary soul caught by a bait which lies concealed under the charm of personal attractions, or the grace of external accomplishments! How often under the veil of a mind enlightened by science, with only a specious show of piety! Nor is there less frequently a baleful influence connected with the idea of respectability of family, and honorable rank in society, with many considerations of the like nature, and too numerous to be mentioned.

But though such disappointed persons should so manage as to maintain an exterior somewhat agreeable to the requirements of religion, yet they are incapacitated for enjoyment, and disqualified for usefulness, to the extent of which they might otherwise have been capable.

Another source of domestic unhappiness is, neglecting the cultivation of children. How strange is the conduct of parents who bestow less labor on the intellects of their offspring, than they would acknowledge sufficient to bring forward a good production among their vegetables! They attentively watch the growth of the plant, and carefully pluck the obtruding weed that it may not undermine its roots, or cast an unseemly shade over its fair blossoms; but leave the growing mind to its own bent, or to take the course which chance may give! These same persons are professedly tender of the cause of religion, perhaps are more active and zealous in society than others; lament the prevalence of extravagance and folly; cry out bitterly against the abominations of the times, and urge a speedy reformation, when the first steps which lead to it, are so near them as to be overlooked! Indulged or uncultivated children are generally disobedient to their parents, and unhappy among themselves; are likely to bring ruin on themselves, and disgrace upon their parents and one another. It has frequently been said that the children of good people are the worst; but where this has been comparatively the case, there has undoubtedly been a defect in their education.—Perhaps the parents have lamented it and prayed for them; and in the soft language of ancient Eli, have said, "Why do ye these things? it is no good report that I hear of you;" but in most cases, from no more exertion than this, there is little reason to expect a suitable line of conduct from children.

O ye, who are entrusted with the care of immortal souls, consider the importance of your charge, and fear with trembling. Should these in the day of eternity rise up and allege, that though you bore the christian name, you were so far from comporting with the sacred character, that your profession was the greatest obstacle to their embracing it; that your tempers and conduct were so contradictory to the spirit which the gospel enjoins, that taking you for an example, they could not admit its pretended excellences; that your indulgences had strengthened all the innate corruptions of their hearts; that your lack of seasonable and proper correction and instruction, had smoothed the way for the pursuit of carnal pleasures, and the commission of sin without fear: though your name might have stood on the list of every Missionary and Bible society in the world, and you have had the applause of doing more in various ways than most christians; will you not be found guilty of neglecting your most important duties, and be condemned, not only as the abettors, but as the authors of your children's misery?

We come, thirdly, to suggest some hints for improvement, which have indeed been already anticipated in the ideas which are contained under the preceding heads. We will, however, speak a little more positively and directly to enforce their

importance. Let those whose conditions are not irretrievable, make the subject of a change a matter of serious importance, with which are connected consequences vast as the interests of immortal souls, and extensive as eternity itself. When the decision is made under the auspices of Heaven, consider it as inviolable. Let no reflection ever be indulged that it is not for the best, but suffer whatever may come as being the Divine will. Let the purity of your affection forbid the thought of another; but duly appreciate the gift of each.—Keep at an equal distance from that familiarity which breeds disgust, that indifference which borders upon contempt, or the reserve which savors of suspicion. So shall your most private life witness the happiness of your union, and your more public walks confer a dignity on the social relation.

Let the objects of your love be the objects of your tenderest care, their souls most especially.—Make not the conduct of others your standard in this point, but let conscience, let religion, let the word of God say what will acquit you. Be particularly careful not to overlook, or behold with indifference what many call small things in their temper and conduct. Inure them to industry.—Suffer them never to have time to lavish upon trifles, or waste in idleness. And as domestic economy is indispensably necessary to the happiness of a family, it should ever hold a distinguishing place there. As this part most naturally and properly devolves upon the mistress, to her I would address myself, and say, "Look well to the ways of your household." Are you in affluence and think it unnecessary for yourself and family to be particular in your management and expenditures? Remember that your possessions are held upon a precarious tenure, and that you may be suddenly and unexpectedly reduced to a situation in which labor will be necessary, or poverty and misery unavoidable. But though neither you nor your children should ever know the want of the necessities of life, yet you want happiness, which you cannot have in vacant unimproved time. Activity and employment are as necessary to the present enjoyment of the mind, as to the acquisition of wealth. Besides, the poor have always a claim upon you, and the various wants of your fellow creatures require that all your time and substance be devoted to the Lord; by which you will always be ready to administer to the necessities of others, either temporally or spiritually, as occasion demands.

Mothers have greatly the advantage for imbuing the minds of their children with knowledge and piety, and those who feel their care as they ought, will make innumerable, and frequently very minute circumstances subservient to the end, where an indifferent one will see no opportunity. To mix useful instruction and innocent amusement, to turn the various incidents of life into lessons of profit and improvement, is not, perhaps, the happy talent of every mother; but she whose breast swells with pious emotions for the true happiness of her child, will not be found destitute of ability to communicate what, with the promised blessing of God, will be good through the lapse of life.—Let not any think to free themselves from the obligation which they owe to God and their children, by "I am not calculated for such duties." God never placed you in a station without offering you assistance to fill it answerably. This subject, full of importance to all christians, should be deeply considered by the ministers of the gospel in particular, as the influence of their families is more extensive. To them the world look for an occasion to evade the force of divine precepts, and exultingly triumph when they discover any thing turn to their advantage. From them the church



of God have a right to expect more than from other families, inasmuch as they are set for example, as well as instruction and correction.

It is devoutly hoped that individuals and families will enter into the spirit and practice of these sentiments so far as they are agreeable to truth; and though there be but little said to what the subject opens, yet it is humbly believed that a radical attention thereto, will remove the greatest obstacles to the spread of universal holiness.

#### THE LATE MR. WIRT.

The distinguished man whose name introduces this article, and who for so long a time filled so large a place in the public eye and mind, has passed away from the admiring view of mortals. We shall never again behold on earth his noble figure, but his memory shall long, long be cherished in the choicest place of the heart. His history in parts belong to the nation. Let others, more competent to the task write that, while I make a brief record of that portion of his earthly story which connects him with the church. Few names have ever been written on earth in larger and more brilliant letters. But his name was written also in heaven. He had a record on high. Mr. Wirt was a Christian. He aspired to that "highest style" of humanity, and by divine grace he reached it.

The writer of this was for many years familiar with the religious history of Mr. W. From the first of his acquaintance with him he always found him disposed to listen and learn on the subject of religion, even from those who were very far inferior to him in intellect, and general information. I never knew a man more open, candid, docile, than he; and yet for every thing which he admitted, he required a reason. His faith was implicit towards God, when he had ascertained that it was to God he was listening; but his understanding refused to bow to man. There was a time, when, it is believed, he had doubts in regard to the truth of the Christian religion. But inquiring and examining, his doubts departed, and his mind rested in the confident belief, for which he was ever ready to render a reason, that God had made a revelation to man, and that the Bible contains that revelation. Perhaps this work of conviction was not fully wrought in him, until some years ago, when, with the greatest satisfaction and profit as he has often said to the writer, he read *Horn's Introduction to the Critical Study of the Holy Scriptures*, a work, which many have read at his recommendation, and with the like results.

But Mr. Wirt was not satisfied while the faith of Christianity had possession of his intellect alone. He was aware that it equally deserved a place in his affections: and having long yielded to Christ the homage of his understanding, he at length opened to Him that other department of the man, and received him into his heart. It was in the summer of 1831, that on a profession of faith and repentance he became connected with the First Presbyterian church of Baltimore, of which he remained a consistent and exemplary member until his death.

Shortly after his union to the church, the writer of this received from him a letter, from which he thinks it will be gratifying to the Christian public, that he should make the following extracts. They show, among other things what views this great man had been taught by the Spirit of God, to entertain of the human character and heart. He writes from the *Sweet Springs of Virginia*.

"My mind has been too much occupied by the petty every day cares of a residence at a public watering-place, or travelling and tossing over rough roads, for that continuous and systematic meditation and cultivation of religious feelings which I know to be my duty, and which I think I should find a delightful duty, but perhaps I deceive myself I feel the want of that supreme love of my God and Saviour, for which I pray. I feel the want of that warming, purifying, elevating love that sanctifying and cheering spirit which supports the Christian in his warfare with the world, the flesh, and the great enemy of our soul. Yet let me not be ungrateful. I have some sweet moments. My affections do sometimes take wing among these great works of God that surround me, and rise to their Creator, and I think with gratitude on that transcendently greater work of His salvation of a guilty and fallen world by the death and meditation of His only Son. But indeed, I am an exceedingly poor and weak Christian, and I often fear, too often for my peace, that there is at last nothing of the vitality of religion about me; and that I may have mistaken the burning of vapours that fume from an ardent imagination for that strong, steady and ever-during fire which animates the Christian, and bears him triumphant on his course. God only knows how this matter is. I think I am endeavouring to be sincere. But I may be mistaken, and it may turn out at last to be only one of those stratagems which the arch-enemy plays off upon us to our ruin. But even this apprehension again may be one of his stratagems to make me despond and thus defeat the operation of the Spirit. Alas! with how many enemies are we beset—treachery within and without. Nothing remains for us but to watch and to pray lest we enter into temptation. God forbid that the profession which I have made of religion should redound to the dishonor of His cause. It is the fear of this which has so long held me back, and not the fear of man. I am grieved to learn that my having gone to the Lord's table has got into the papers. It is no fit subject for a paper. Of what consequence is it to the cause of Christ that such a poor reptile as myself should have acknowledged Him before other worms of the dust like myself.—I feel humbled and startled at such an announcement. It will call the eyes of a hypocritical and malignant world upon me, and, I fear, tend more to tarnish than to advance the cause." In another part of the letter, he writes: "I long for more fervour in prayer, for more of the love and Spirit of God shed abroad in my heart—for more of his presence throughout the day—for a firmer anchorage in Christ to keep this heart of mine and its affections from tossing to and fro on the waves of this world and the things of time and sense—for a brighter and a stronger faith; and some assurance of my Saviour's acceptance and love. I feel as if he could not love me; that I am utterly unworthy of his love; that I have not one loveable point or quality about me; but that on the contrary, he must still regard me as an alien to his kingdom and a stranger to his love. But with the blessing of God, I persevere in seeking him, relying on his promise that if I come to him, he will in no wise cast me off."

Mr. Wirt was taken ill on the afternoon of Sunday February 9th. I cannot deny myself the pleasure of extracting from a letter received from a member of his family since his death, an account of the manner in which he spent the former part of that sacred day. "He arose in

apparently perfect health. Directly after breakfast he assembled us, as usual, in his chamber, at family prayers, and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the mercy seat. He prayed for the extension of the Redeemer's kingdom with a holy earnestness—for his enemies; if he had any, and for all his friends every where, especially for those who had not yet been brought to know and love and serve the Saviour—finally he prayed that his own soul and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him and all of us in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death, and finally receive us to himself, a reunited and blessed family, to worship God in his public ordinance; he walked to the capitol, and heard the Rev. Mr. Stockton preach. In returning from the service he was seized with a chill, and taken to his bed, on which in much suffering but more patience and submission, he lingered till Tuesday, Feb. 18th, when at 11 A. M. he fell asleep in Jesus." The afternoon before his death he had an interview with the Rev. Mr. P. his pastor when he resided in Washington. Mr. P.'s account of it is briefly as follows. "He was fully aware of his situation—that he must soon die. Yet he was perfectly calm and resigned to the will of God. His trust was firm and strong in the Saviour; and that his spirit was about to go into his presence, there to abide forever. To a petition in the prayer that was offered, for his recovery if consistent with the Divine will, he shook his head, as much to say no. *He evidently desired to depart.*" Shortly after this gratifying interview he sunk into an insensibility, which continued until he gently breathed his last.—*N. Y. Observer.*

#### The destiny of the American Church, and duty of her members to love one another.

The people of God in this country ought to consider these sentiments as applying to themselves, in all their force. To every enlightened friend of the Redeemer it must be more interesting and delightful to contemplate what God has done for the church in this western world, and the high destiny to which she seems to be called. To American Christians it is believed is assigned, in the purpose of heaven, much of the honour of that moral renovation of the human family, which is ere long to be experienced. A little less than a century since, the immortal Edwards employed his mighty mind, in attempting to show the probability that the millennium would commence in our country. Whether or not this opinion is well founded, there can be no doubt that Christians in America may have a share in the high honour of diffusing the blessing of that happy period throughout the globe. It is a momentous question—one which ought to come home to every heart that feels the love of God—whether their share in this honour shall be great or small. One or the other it will unquestionably be, very much in proportion as they are influenced by the construction and the spirit of our text. Could I raise my feeble voice to a note which might be heard throughout the length and the breadth of the land, I would urge on every saint, that love to all the household of faith, by which the Saviour has taught us that his disciples shall be known; I would say to him, Brother as you love the Saviour, as you desire to see his glories



spread around the world, and the souls of men redeemed from hell, take heed that, whenever you meet an individual bearing his image, by what name soever he may be called, you embrace him in the arms of Christian affection, and be ready to co-operate with him in every good work. Too long has the church crippled her own energies, and retarded her growth, by mutual dissension and the spirit of party. As the brightness of a more glorious day begins to dawn upon her, O let this spirit cease, and its place be occupied by that love which seeketh not her own.

That all who constitute the visible family of Christ should at present be united in one denomination, is neither to be expected nor desired. This would be a wide departure from the natural result of that freedom of opinion, which so happily exists in our country.—It surely cannot be matter of surprise nor of grief, that among men of truly devout minds there should be diversities of opinion on unessential points of doctrine and practice. Nor it is to be lamented, that these diversities have led to the organization of the community of the faithful under different names. But at this day, so interesting, so auspicious to the best interests of man, and in this country, so favored of heaven, so richly furnished with means of blessing the whole human family, let none of these things produce dissension, distrust, or alienation among the people of God. This shall be our prayer. And as the chariot of salvation rolls onward, and its motion is more and more accelerated by the breath of the Spirit, we believe the time is fast drawing near, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim; when there shall be one Lord, and his name one; and when in all God's holy mountain there shall be nothing to hurt or destroy. AMEN.

*Rev. Ansel Nash, in Nat. Preacher*

*From Shultz's Travels in the East.*

USE OF SALT AS A SYMBOL OF PEACE.

On the 13th of June, Deacon Joseph Diah, secretary at the custom-house, was at table, and took occasion from the circumstance of the salt being on the table, to remark that the Arabians make use of it as a symbol of peace. He said that they are accustomed to use it with their food, but not to place it on the table. He himself had been once with a caravan to Babel (Bagdad.) They came to a place where the Arabs were encamped. In the company with the caravan there was a rich merchant, who, as soon as he observed that one of the Arabs with his followers intended to make an attack upon the caravan, buried his money in the earth, and made a fire over it, and the others sat around the fire to eat. When the Arabs approached they were received in a friendly manner, and invited to eat, upon which they also sat down and partook of the food. But when the chief of the Arabs saw the salt celler standing full of salt, he said to the merchant, "My loss is your gain, I have eaten on a table upon which there was salt and now I can do you no hurt." When therefore, the caravan departed, the chief not only waived the demands which he was entitled to make, but accompanied the caravan with a guard of his followers for nothing, as far as the Euphrates, where he committed them to the protection of the Bashaw Bagdad as friends of his prince Achsoin. They were now again in safety. This fact, that the Arabs regard salt as a symbol of peace, is corroborated by others who have had intercourse with them. Perhaps this may throw some light on the words of Christ, Mark ix. 50,

"Have salt in yourselves, and be at peace one with another."

Among the Oriental Greeks, Armenians, Nestorians, and Maronites, with whom I have had intercourse, I have always hitherto found a small vessel of salt upon their tables, even when they had very little else upon them. When they are upon a journey also, every one carries a small wooden vessel of salt with him. But this custom is not so common at the tables of the Arabs on ordinary occasions, but only when an Arabian Chief enters into a compact with a Bashaw, which is called *barat milleh*, or the covenant of salt. If an Arabian Chief desires to live within the jurisdiction of a Bashaw, he sends a deputy to the Bashaw, to inquire whether he may come with his followers and take up his residence in the land as an ally. If the Bashaw consents, he sends a deputy to the chief with notice that they will meet on such a day. On the appointed day the Bashaw rides out into the plain which the Arab has chosen for his abode, to meet him and bring him to his own residence. The Arab inquires what he must pay for occupying the plain. The bargain is soon struck, a rough estimate only being made of the size of the Arabian encampment. As soon as it is completed, a feast is ordered, at which the servants of the Bashaw carry round in the hall a flat plate with a salt-celler and a few bits of bread upon it. The plate is offered to the Bashaw, who takes a bit of bread, dips it in the salt, and holding it between his fingers towards the Arabian Chief, exclaims *Salem?* (Peace!) I am a friend to thy friends, and an enemy to thy enemies. The plate is then offered to the Chief, who also takes a bit of bread, dips it in the salt, and cries to the Bashaw *Peace!* I am a friend to thy friends, and an enemy to thy enemies. After this the plate is carried around to the head men of the Arabs, and to the chief officers of the Bashaw, who do in like manner, only that in taking the bread they simply exclaim *Peace!* After this ceremony they sit down to the table, according to the eastern custom, upon the ground, eat, drink, and separate in peace. The Arabian Chief can now take possession of the ground which he has stipulated for, and occupy it in safety.

*From the Christian Sentinel.*

REFLECTIONS.

Whence comes it that from his cradle to the tomb, the heart of man is continually sighing for, and endeavoring to grasp what he terms the pleasures and enjoyments of this world? Why is the broad road thronged and frequented by many followers, while the narrow path of pleasantness and peace is scarcely known or remains desolate, with but a few pilgrims to track its sands. And why do we bend with indefatigable zeal to the shrine of Satan, and leave the altar of God to solitude? The road to *happiness*, (so termed by the world,) is strewn with flowers and delights, while the path to immortal glory is narrow, gloomy, and lined with thorns. Their road with all its smiling attractions, its bright flowers, ends where? at the dark gates of death. The untrodden path terminates, where? at the bright portals of immortality and never ending bliss. The fiend of darkness spreads his sable wings, flies through the air with eagle eyes; he pierces the soul which sighs for earthly joys, settles upon the heart, and with his dark wings flaps the heart to forgetfulness of God and fans his own destructive flame of pleasure at the same moment; then flies to another, and another victim. God in his mercy has set in that same soul his pure angel in form of conscience—but vain are the whisperings, the loud calls and threats

of this pure spirit; vainly is the soul entreated to turn from his allegiance to the arch fiend, the enemy both of God and man, and remain firm to Him in whose image he is made; whispers, calls and threats are alike disregarded; the pure spirit is driven from its abode with tearful eyes and down-cast looks; while that once pure soul becomes not the image of God, but a leprous mass of sin and depravity, despised by God and man.

A NEAR VIEW OF HEAVEN

*A Letter dictated by the Rev. Dr. E. Payson, when in dying circumstances, and addressed to his Sister.*

Dear Sister.—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah; of which I have been some weeks a happy inhabitant. The celestial city is full in my view, its glories beam upon me; its breezes fan me; its odours are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill that may be crossed at a single step, whenever God shall give permission. The sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm! A single heart and a single tongue, seem altogether inadequate to my wants.—I want a whole heart for every emotion, and a whole tongue to express that emotion.

But why do I speak thus of myself and my feelings? Why not speak only of our God and Redeemer? It is because I know not what to say. When I would speak of them my words are all swallowed up. I can only tell you what effects their presence produces; and even of these I can tell you but very little. O, my Sister, my Sister! could you but know what awaits the Christian—could you but know so much as I know, you could not refrain from rejoicing, and even leaping for joy! Labours, trials, troubles, would be nothing! You would rejoice in afflictions, and glory in tribulations, and, yet like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small, and I hope this glorious termination of them will serve to strengthen your faith and elevate your hope.

EUSEBIUS.

WHEN Valens, the emperor, sent messengers to win Eusebius to heresy by fair words and large promises, he answered, "Alas! Sirs, these speeches are fit to catch little children: but we, who are taught and nourished by the holy Scriptures, are ready to suffer a thousand deaths, rather than suffer one tittle of the Scriptures to be altered." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him; he answered, "He needs not fear confiscation, who has nothing to lose; nor banishment, to whom heaven only is a country; nor torments, when his body will be destroyed at one blow, nor death, which was the only way to set him at liberty from sin and sorrow."



GLEANINGS.

He need not complain of two little work, who had a little world in himself to mend.—FULLER.

Oh! that Christians would bestow most of that time in getting more grace, which they bestow in anxious doubtings whether they have any or none, and lay out those serious affections in praying for more grace, which they bestow in fruitless complaints!—BAXTER.

To be willing to continue ignorant of what our great Master has thought fit to conceal, is no inconsiderable part of Christianity.

ANECDOTES.

THE SPIRITUAL SHEPHERD RESTORED;

Or the surprising grace of Christ to the People at Bird's Bush, in Wiltshire.—

After black Bartholomew day, August 24th, 1602, the people, who had been instructed by a gospel minister, then turned out, were forced to attend upon one of a very different sort. In the course of Divine Providence, the Lady of the richest man in the Parish fell ill; her conscience being enlightened by former preaching, was alarmed with the thoughts of death. She wished to have the minister of the Parish come and pray with her, and made known the desire to her husband, who sent one of his footmen to the clergyman of the Parish, with a desire that he would come and pray with his Lady, who was very ill. He had his boots and spurs on, and his horse brought out for him to go a-hunting when the man made known his message. "Honest fellow," he replied, "I am this moment going a-hunting; if I delay I shall miss the cry of the dogs, and not overtake them all day. I must therefore put off coming to pray with your mistress till the afternoon." The man returned to his master: "Sir," said he, "the parson is gone a-hunting, and he says, if he loses the cry of the dogs and the huntsmen, he shall not overtake them all day; he will come and pray with your Lady in the afternoon or evening." This roused the gentleman's resentment, and he appeared filled with anger and contempt at the parson, to think that he preferred a pack of dogs above an immortal soul. The servants were very much distressed to see their master in such a toss of passion, and they laid their heads together to consult what was best to be done. At last says one, "I wish my master would ask our Shepherd to pray with my Lady: you know he prays sweetly with us down in the under ground kitchen every night." Upon this, one of the most discreet servants ventured to go to his master: "Sir, we find the parson is gone a-hunting, and can't come to pray with my Lady: we wish you would permit our Shepherd to go to prayer, for indeed he prays sweetly with us." Accordingly, the Squire stepped up stairs to his Lady. "My dear," said he, "the parson is gone a-hunting, and can't come and pray with you till the evening; but my servants tell me that our shepherd has a sweet gift in prayer; will you permit him to come and pray with you?" "Yes," said she, "with all my heart." Accordingly the shepherd was sent for out of the field; when he came to his master, "Do you pray?" said he "Yes, Sir: God forbid I should live one day without prayer!"—"Will you pray with my Lady, who is very ill?" Yes, Sir, with all my heart." He was taken up into the chamber: two cushions were placed by the bedside; the Squire and the shepherd kneeled down to prayer. He began and went on with such

wisdom of thought, such seriousness of soul, such propriety of language, and such pertinency to the case, that surprised both the gentleman and his wife. As soon as they rose from their knees, the master addressed him thus:—"Who are you? and where did you come from? You are no common man, and I must know the whole of your character." The shepherd was exceedingly backward to make a discovery of himself; but the master's commands were positive, and must be obeyed. "Sir," said the shepherd, "I had much rather remain in obscurity; but since I must make the discovery, know then, Sir, that I am one of the two hundred ministers that were turned out on black Bartholomew day. I had no method of getting my bread, nor any place where to exercise my ministry. I considered that the employment of a shepherd would afford me time for contemplation and devotion: I therefore put on that character, and as such entered into your service." His master looked at him with a mixture of approbation and delight. "You a shepherd! I am resolved you shall be my shepherd." He built a place of worship for him immediately, and left the parson to go a-hunting by himself.

AWFUL WARNING.

In my neighbourhood there lived a man of the name of R.—He was employed during the late visitation of cholera, to assist in the interment of those who had no relatives near. The linen of such patients became his perquisite. He was addicted to liquor and profane swearing, and one night at a tavern in the town he drank health to the cholera. But that very night he was seized with the complaint and carried to the hospital. In the same room was another patient who requested to be removed, stating as a reason that R.'s oaths were so dreadful he could not bear to be near him: among other horrid saying he exclaimed: "I shall be in hell in half an hour," and in about twenty minutes he expired.—C. A.

OBITUARY.

For the Methodist Protestant.

Bro. Harrod,—Our much beloved sister, Mrs. CHARLOTTE, consort of Bro. Francis Coates, died on the second day of January last. More than three months have now elapsed, since that melancholly occurrence, and no notice of it has yet appeared in our periodical. An obituary was published in the Baltimore Patriot, of the 13th January, which furnishes a brief but true account of that excellent woman. I know not the writer, but the sketch is too good to be lost. "Among the numbers who are daily swept down the current of time, into the ocean of Eternity, we sometimes notice the demise of some amiable and intelligent person, which occasions more than ordinary regret, as it leaves a vacancy in the social circle, which is felt in proportion to the merits of the deceased.—Such a death, it is now our province to record. In the death of Mrs COATES, the community has sustained a loss which is properly estimated by those only, who had the happiness of being acquainted with her. It may in truth be said, that to the distressed objects who came under her immediate notice and attention, the loss is irreparable. The heat of summer or the chill blasts of winter could fix no limits to her charitable exertions;—either of these was cheerfully encountered for the sake of the needy and afflicted. Among such particularly was her theatre of action."

"Where duty went, she went, with virtue went,  
"And went with meekness, charity and love."

Wherever mental or bodily suffering could be assuaged there she was found—

"Smothering the wretched's dying bed,  
And teaching them to feel  
The wound when made so deep, so dread,  
But God alone can heal."

The spirit of christian piety, which actuated Mrs. COATES throughout her life, was particularly displayed at the time of her death. She retained her strength of mind until the last moment, and departed with a full assurance of a blessed immortality.

In thus repeating the sad story of her decease, we can but drop a tear in fond remembrance of her worth. Not like those

"Who weep to share the fame of the deceased,  
So high in merit, and to them so dear.

Ah no!

We weep in perfect Justice to the dead,  
As conscious all our love is in arrears."

But "sorrow not as those who have no hope." Our sister went to enjoy "the place prepared for her." Our Lord said by their fruits ye shall know them. For thirty three years she was devout and

"On piety her benevolence was built,  
On her benevolence much happiness;  
And yet still more on piety itself."

She well knew that "the foundation of the righteous standeth sure," that "the Lord knoweth them that are his." In happy experience she knew that

"A soul in converse with her God, is Heaven;  
For her faith had built a bridge from this world to the next

O'er death's dark gulph, and all its horrors hid,  
And thrice happy they, who like her in triumph die." S. K. J.

For the Methodist Protestant.

Bro. GREENBURY OURSLER, departed this life the 14th inst, after a long and severe affliction, in the triumphs of faith. In the life and death of our dear brother, the happy effects of the gospel of grace, were fully exhibited. He trode, yes long did he tread in the dark vale of sorrow, but the lamp of God shone upon his path, and he stumbled not. His pathway led through fiery trials, but the all sufficient grace of God was his supply; and though his dross was consumed, his gold was greatly refined. He was a man of deep piety and of much affliction. This is his history—written in few words. "His end was peace." He died as the good man is sure to die. His widow and his children weep, it is true, and well they may, for they have lost a husband, a father—but their sorrow is not as the sorrow of those who have no hope. For though his earthly house is dissolved, a building of God, a house not made with hands, had been prepared for him—though theirs is the loss, his is the gain—though he died, it was to live with Jesus—though he has left this world of trouble; he has gone to a heaven of peace. He is at rest!

At rest in Jesus' faithful arms,

At rest, as in a peaceful bed;

Secure from all the dreadful storms,

Which round this sinful world are spread,

Thrice happy soul! he's gone before

To that inheritane divine!

To labour, sorrow, sigh no more,

But bright in endless glory shine! A. W.

Reistertown, 24th, March 1884.





## POETRY.

No man that warth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.—2 Timothy ii. 4.

He who would win a warrior's fame,  
Must shun, with every watchful aim,  
Entangling things of life;  
His couch the earth, heaven's arching dome  
His airy tent,—his only home  
The field of martial strife.

Unwearied by the battle's toil,  
Uncumbered by the battle's spoil,  
No dangers must affright;  
Nor rest seduce to slothful ease;  
Intent alone his Chief to please,  
Who called him forth to fight.

Soldier of Christ, if thou would'st be  
Worthy that epithet, stand free  
From time's encumbering things;  
Be earth's enthrallments feared, abhorred;  
Knowing thy leader is the Lord,  
Thy Chief the King of kings.

Still use, as not abusing, all  
Which fetters worldlings by its thrall;  
With fame, with power, with pelf,  
With joy or grief, with hope or fear,  
Whose origin and end are HERE,  
Entangle not thyself.

These close enough will round thee cling,  
Without thy tightening every string  
Which binds them to the heart:  
Despise them not! this thankless were,  
But, while partaking them, prepare  
From each and all to part.

Bernard Barton.

From the Hartford Republican.

This life is one of sighs and tears  
From morning until even:  
How sweet to think, midst painful years  
Of sorrow, grief and wars, and fears,  
Of the calm rest of Heaven!

How oft beneath the willow's shade,  
I've sat me down at even;  
And seen the sunbeams quickly fade  
And sink into night's silent shade—  
There's nothing fades in Heaven!

O! who would stay to weep and sigh,  
And be by tempests driven,  
Where blighted blossoms withering lie,  
And flowers only bloom to die—  
There is no death in Heaven!

I would not stay midst such a scene  
Where hopes by winds are driven;  
When Heaven's fields are ever green  
Its sky is cloudless and serene—  
Bright are the joys of Heaven!

Cold world adieu! I would not stay  
Though all thy wealth was given:  
The Saviour beckons me away,  
And Angels hov'ring round me say  
"There's nothing here like Heaven!"

A. W.

## HYMN FOR SUNDAY SCHOLARS.

Tune—Chilenden.

Life has its seasons like the year,  
Ours is its spring;—may we appear  
Before the Lord a youthful race,  
In all the beauties of his grace.

Wisdom demands our early choice,  
Folly invites with artful voice;  
Celestial wisdom let us choose,  
And earth's vain blandishments refuse.

If sinful joys our youth engage,  
Sorrow will mark our riper age;  
Their fruits are bitterness, though fair,  
Their end destruction—shame—despair!

But if we know and love the truth,  
And wiser grow with growing youth,  
Though poor, we shall have joys within,  
Unfelt by those who live in sin.

Light will be all our duties here,  
With grace to help and hope to cheer;  
And blest when mortal ties are riven,  
To leave this changing world for Heaven.

Sheffield.

J. B.

## BALTIMORE:

FRIDAY, APRIL 25, 1834.

It having become positively necessary that the accounts of this paper up to the first of June be settled—both on account of the interests of the church, and to reimburse the publisher—the latter hereby gives notice, that all balances not paid by the first of June next, will be placed in legal hands for collection. There are now due more than 3000 dollars on this Journal, and the publisher is very considerably in advance. Such of our ministers and members as are acquainted with delinquent subscribers, are respectfully requested to collect and remit—a commission of ten per cent will be allowed on all collections for this paper.

Our ministers and members are hereby solicited most respectfully to aid in the sale of the very valuable works recently issued by the Book Agent, and their orders will be executed with pleasure. Very much might be done if brethren would promptly aid in the book business.—Will they be pleased to think, and act at once. There is certainly not a circuit or station in our extended work but would be materially served by the circulation of our books, while the Book Agent would be greatly relieved in his mind and circumstances.

It is hoped that orders will be issued by every Superintendent, Assistant or Quarterly Conference, to the Agent, who will carefully forward their respective orders. Brethren, your help is greatly needed. Our friends who have ordered, will greatly serve the Agent by remitting as frequently per mail at his risk as possibly convenient, to aid him in the payment of the notes falling due on his contracts.

We have been requested to call the attention of our brethren and sisters throughout our Church, to the observance of the first Tuesday in May, as a day of abstinence and of prayer to Almighty God for His especial blessing to rest upon the members of the General Conference, that their deliberations may be divinely directed for the furtherance of the great Redeemer's kingdom, and the prosperity of our infant Church.

If our ministers would bring this subject, as we hope they will, before their respective congregations, we have no doubt of general, if not universal acceptance and co-operation. Surely there will not be a dissenting voice from the most aged to the youngest on this highly important measure. Have we not requests to make to Heaven on this subject, and if we offer them in faith, shall they not be granted? Verily they will. Then let one united voice be heard throughout our entire church—and great shall be the peace of the church, and great the prosperity of our Zion.

## Journals of the Annual Conferences.

Mr. Editor,—It will not be out of place to remind the Representatives to the General Conference, that they will be expected to bring with them the Journals of their respective Annual Conferences. See Discipline page 22.

First Quarterly Meeting, for Deer Creek Circuit, will be held in Abingdon, commencing 31st of May next.  
April 19, 1834. J. W. PORTER.

Letters intended for Rev. Dr. J. S. Reese, President of the Maryland Annual Conference, should be directed to LIBERTY, Frederick Co. Md.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,  
Baltimore, April 4, 1834.

Our Superintendents, Assistants, and other ministers, individually, with the Quarterly Conferences every where, are respectfully solicited to aid the Book Agent, by ordering from the following list, such works as they can facilitate the sale of. Their orders will be filled on six months credit, and such books as are not sold in that time, will be exchanged for others. One-third discount will be allowed from those marked thus (\*) and the rest at the prices stated wholesale.

The Church derives a revenue from the sale of the following books.

## Revised List of Books and prices.

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Dr. Clarke's Commentary on the Old and New Testament, now publishing, bound and lettered,	15.00*	
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